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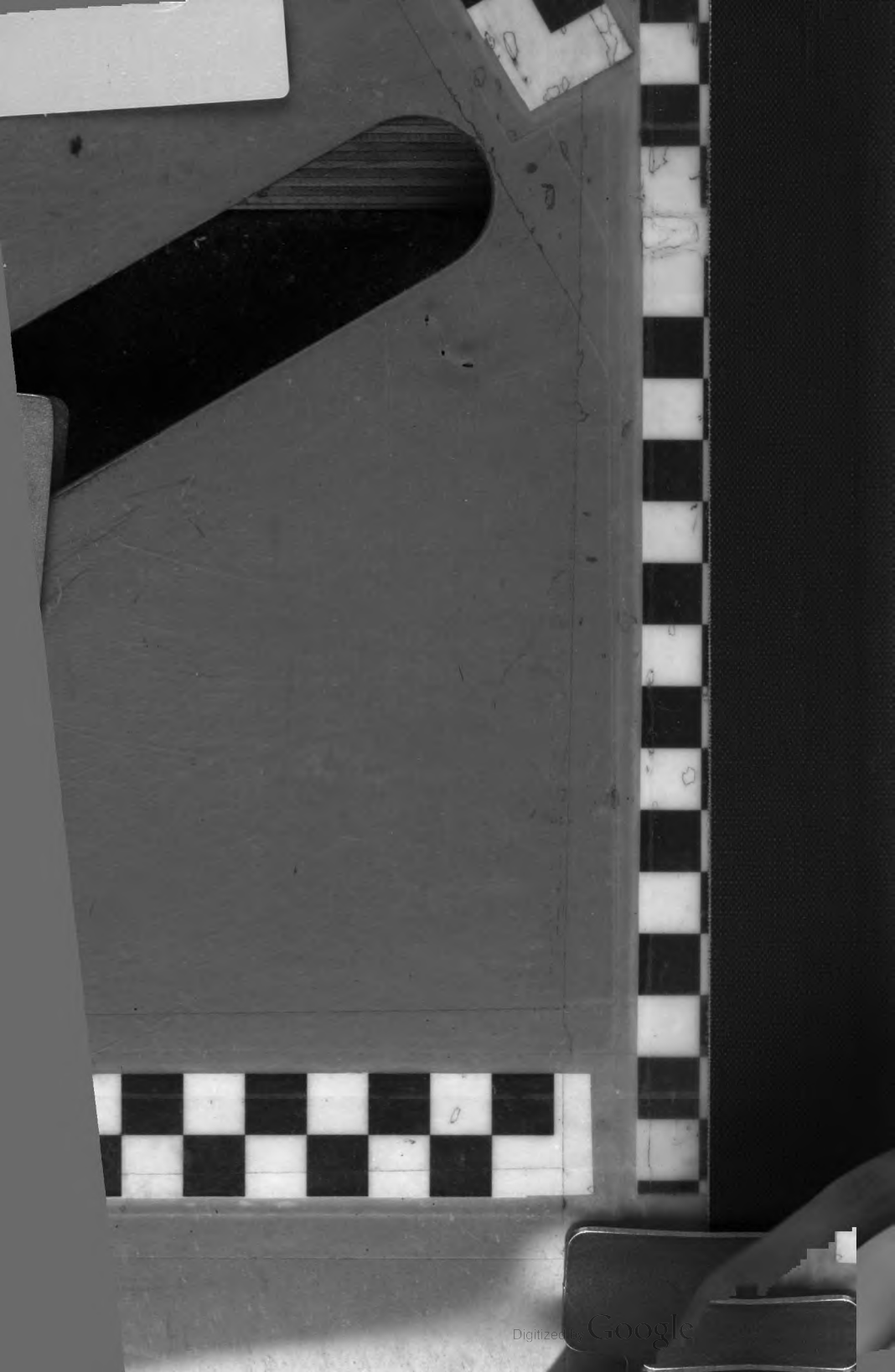
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Letters of the crusaders



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Vol. 1.

No. 4.

Translations and Reprints

FROM THE

Original Sources of European History

LETTERS OF THE CRUSADERS.

(REVISED EDITION)

EDITED BY DANA CARLETON MUNRO, A.M.

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THE use by readers and students of those original documents from which our knowledge of history is so largely drawn has come to be valued in recent times at something like its true worth. The sequence of past events, the form and spirit of institutions, the character of men, the prevailing habits of thought, obtain their greatest reality when we study them in the very words used by the men to whom the past was the living present. Even historians who have not been characterized by a close dependence on the results of patient investigation of the sources have recognized the superiority of an appeal to original testimony. Mr. Froude says, "Whenever possible, let us not be told about this man or that. Let us hear the man himself speak, let us see him act, and let us be left to form our own opinion about him." And in "Stones of Venice," Mr. Ruskin writes, "The only history worth reading is that written at the time of which it treats, the history of what was done and seen, heard out of the mouths of the men who did and saw. One fresh draught of such history is worth more than a thousand volumes of abstracts, and reasonings, and suppositions and theories."

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TRANSLATIONS AND REPRINTS

FROM THE

ORIGINAL SOURCES OF EUROPEAN HISTORY.

VOL. I.	LETTERS OF THE CRUSADERS WRITTEN FROM THE HOLY LAND.	No. 4.
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I. THE FIRST CRUSADE.

Many letters relative to the crusades have been preserved. Undoubtedly, the most valuable are those which were written by eye-witnesses of the events recorded, and which have come down to us in epistolary form. "These are in general the most precious documents for the history of the crusades. For in their day they played the part of the despatches and military bulletins of our day, and they transmit to us faithfully the impression which the events themselves made upon those who had taken part in them." Of these a few have been selected for translation here. All but two were written by persons high in rank, and all furnish information which cannot be obtained, with equal accuracy, elsewhere. The selection of letters has been controlled to some extent by the fact that adequate translations of some of the most important already exist in English.

"Anselme of Ribemont, count of Ostrevant and Valenciennes, is one of the most brilliant figures in the first crusade; and his glorious death before Archis (early in April, 1099), was recorded by all the eye-witnesses of the expedition." From Guibert's history (Bk. VI, 23), he was known to have written two letters to the archbishop of Reims, but only the second was known to be in existence. In 1877, count Riant found the first—the one here translated—in the "Bibliothèque Mazarine," in Paris.

Stephen, count of Blois and Chartres, was one of the richest and ablest among the princes who took part in the first crusade. According to legend he was the possessor of three hundred and sixty-five castles; in the second letter we find him in temporary command of the whole Christian army. He wrote at least three letters to his wife (see Riant, *Lettres* No. LXXIV, LXXXVII, C), of which this is the third. "Sybel rightly considers this letter as one of the most important documents for the history of the first crusade."

The third letter was probably the most widely read of all those written about the first crusade. It has been regarded with great suspicion, but is now recognized as genuine. Several versions have been preserved. Another translation can be found in Michaud's *History of the Crusades* (London, 1852), Vol. III, p. 362 ff.

Full discussions of the above letters are given in *Riant: Inventaire critique des Lettres historiques des Croisades*, and *Sybel: Geschichte des ersten Kreuzzuges*. The facts related in the letters are most fully treated of in the latter book. Kugler gives an excellent brief summary in his *Geschichte der Kreuzzüge*.

I. ANSELME OF RIBEMONT TO MANASSES II, ARCHBISHOP OF REIMS.

Before Antioch, about February 10, 1098.

Riant: *Lettres*, No. xcvi, and page 222. Latin.

To his reverend lord M., by God's grace archbishop of Reims,
A. of Ribemont, his vassal and humble servant—greeting.

Inasmuch as you are our lord and as the kingdom of France is

especially dependent upon your care, we tell to you, our father, the events which have happened to us and the condition of the army of the Lord. Yet, in the first place, although we are not ignorant that the disciple is not above his master, nor the servant above his lord, we advise and beseech you in the name of our Lord Jesus to consider what you are and what the duty of a priest and bishop is. Provide therefore for our land, so that the lords may keep peace among themselves, the vassals may in safety work on their property, and the ministers of Christ may serve the Lord, leading quiet and tranquil lives. I also pray you and the canons of the holy mother church of Reims, my fathers and lords, to be mindful of us, not only of me and of those who are now sweating in the service of God, but also of the members of the army of the Lord who have fallen in arms or died in peace.

But passing over these things, let us return to what we promised. Accordingly after the army had reached Nicomedia, which is situated at the entrance to the land of the Turks, we all, lords and vassals, cleansed by confession, fortified ourselves by partaking of the body and blood of our Lord, and proceeding thence beset Nicaea on the second day before the Nones of May. After we had for some days besieged the city with many machines and various engines of war, the craft of the Turks, as often before, deceived us greatly. For on the very day on which they had promised that they would surrender, Soliman and all the Turks, collected from neighboring and distant regions, suddenly fell upon us and attempted to capture our camp. However the count of St. Gilles, with the remaining Franks, made an attack upon them and killed an innumerable multitude. All the others fled in confusion. Our men, moreover, returning in victory and bearing many heads fixed upon pikes and spears, furnished a joyful spectacle for the people of God. This was on the seventeenth day before the Kalends of June.

Beset moreover and routed in attacks by night and day, they surrendered unwillingly on the thirteenth day before the Kalends of July. Then the Christians entering the walls with their crosses and imperial standards, reconciled the city to God, and both within the city and outside the gates cried out in Greek and Latin, "Glory to Thee, O God." Having accomplished this, the princes of the army met the emperor who had come to offer them his thanks, and having received from him gifts of

inestimable value, some withdrew, with kindly feelings, others with different emotions.

We moved our camp from Nicaea on the fourth day before the Kalends of July and proceeded on our journey for three days. On the fourth day the Turks, having collected their forces from all sides, again attacked the smaller portion of our army, killed many of our men and drove all the remainder back to their camps. Bohemond, count of the Romans,¹ count Stephen, and the count of Flanders commanded this section. When these were thus terrified by fear, the standards of the larger army suddenly appeared. Hugh the Great and the duke of Lorraine were riding at the head, the count of St. Gilles and the venerable bishop of Puy followed. For they had heard of the battle and were hastening to our aid. The number of the Turks was estimated at 260,000. All of our army attacked them, killed many and routed the rest. On that day I returned from the emperor, to whom the princes had sent me on public business.

After that day our princes remained together and were not separated from one another. Therefore, in traversing the countries of Romania and Armenia we found no obstacle, except that after passing Iconium, we, who formed the advance guard, saw a few Turks. After routing these, on the twelfth day before the Kalends of November, we laid siege to Antioch, and now we captured the neighboring places, the cities of Tarsus and Laodicea and many others, by force. On a certain day, moreover, before we besieged the city, at the "Iron Bridge" we routed the Turks, who had set out to devastate the surrounding country, and we rescued many Christians. Moreover, we led back the horses and camels with very great booty.

While we were besieging the city, the Turks from the nearest redoubt daily killed those entering and leaving the army. The princes of our army seeing this, killed 400 of the Turks who were lying in wait, drove others into a certain river and led back some as captives. You may be assured that we are now besieging Antioch with all diligence, and hope soon to capture it. The city is supplied to an incredible extent with grain, wine, oil and all kinds of food.

I ask, moreover, that you and all whom this letter reaches pray

¹ This should be Normans. Cf. Hagenmeyer: *Gesta*, p. 197, n. 10.

for us and for our departed brethren. Those who have fallen in battle are: at Nicaea, Baldwin of Ghent, Baldwin *Chalderuns*, who was the first to make an attack upon the Turks and who fell in battle on the Kalends of July, Robert of Paris, Lisiard of Flanders, Hilduin of *Mansgarbio* [Mazingarbe], *Ansellus* of *Caïum* [Anseau of Caien], Manasses of *Claramonte* [Clermont], *Laudunensis*.

Those who died from sickness: at Nicaea, Guy of *Vitreio*, Odo of *Vernolio* [Verneuil (?)], Hugh of Reims; at the fortress of Sparnum, the venerable abbot Roger, my chaplain; at Antioch, Alard of *Spiniaeco*, Hugh of *Calniaco*.

Again and again I beseech you, readers of this letter, to pray for us, and you, my lord archbishop, to order this to be done by your bishops. And know for certain that we have captured for the Lord 200 cities and fortresses. May our mother, the western church, rejoice that she has begotten such men, who are acquiring for her so glorious a name and who are so wonderfully aiding the eastern church. And in order that you may believe this, know that you have sent to me a tapestry by Raymond "*de Castello*." Farewell.

2. STEPHEN, COUNT OF BLOIS AND CHARTRES, TO HIS WIFE, ADELE.

Before Antioch, March 29, 1098.

D'Achery, *Spicilegium*, I edition, iv., 257. Ibid., II edition, iii, 430.

Hist. occ. des cr., iii., pp. 887-891. See Riant: *Lettres*, No. c. Latin.

Count Stephen to Adele, his sweetest and most amiable wife, to his dear children, and to all his vassals of all ranks—his greeting and blessing.

You may be very sure, dearest, that the messenger whom I sent to give you pleasure, left me before Antioch safe and unharmed, and through God's grace in the greatest prosperity. And already at that time, together with all the chosen army of Christ, endowed with great valor by Him, we had been continuously advancing for twenty-three weeks toward the home of our Lord Jesus. You may know for certain, my beloved, that of gold, silver and many other kind of riches I now have twice as much as your love had assigned to me when I left you. For all our princes, with the common consent of the whole army, against my own wishes, have made me up to the present time the leader, chief and director of their whole expedition.

You have certainly heard that after the capture of the city of Nicaea we fought a great battle with the perfidious Turks and by God's aid conquered them. Next we conquered for the Lord all Romania and afterwards Cappadocia. And we learned that there was a certain Turkish prince Assam, dwelling in Cappadocia; thither we directed our course. All his castles we conquered by force and compelled him to flee to a certain very strong castle situated on a high rock. We also gave the land of that Assam to one of our chiefs and in order that he might conquer the above-mentioned Assam, we left there with him many soldiers of Christ. Thence, continually following the wicked Turks, we drove them through the midst of Armenia, as far as the great river Euphrates. Having left all their baggage and beasts of burden on the bank, they fled across the river into Arabia.

The bolder of the Turkish soldiers, indeed, entering Syria, hastened by forced marches night and day, in order to be able to enter the royal city of Antioch before our approach. The whole army of God learning this gave due praise and thanks to the omnipotent Lord. Hastening with great joy to the aforesaid chief city of Antioch, we besieged it and very often had many conflicts there with the Turks; and seven times with the citizens of Antioch and with the innumerable troops coming to its aid, whom we rushed to meet, we fought with the fiercest courage under the leadership of Christ. And in all these seven battles, by the aid of the Lord God, we conquered and most assuredly killed an innumerable host of them. In those battles, indeed, and in very many attacks made upon the city, many of our brethren and followers were killed and their souls were borne to the joys of paradise.

We found the city of Antioch very extensive, fortified with incredible strength and almost impregnable. In addition, more than 5,000 bold Turkish soldiers had entered the city, not counting the Saracens, Publicans, Arabs, Turcopolitans, Syrians, Armenians and other different races of whom an infinite multitude had gathered together there. In fighting against these enemies of God and of our own we have, by God's grace, endured many sufferings and innumerable evils up to the present time. Many also have already exhausted all their resources in this very holy passion. Very many of our Franks, indeed, would have met a temporal death from starvation, if the clemency of

God and our money had not succoured them. Before the above-mentioned city of Antioch indeed, throughout the whole winter we suffered for our Lord Christ from excessive cold and enormous torrents of rain. What some say about the impossibility of bearing the heat of the sun throughout Syria is untrue, for the winter there is very similar to our winter in the west.

When truly Caspian [Bagi Seian], the emir of Antioch—that is, prince and lord—perceived that he was hard pressed by us, he sent his son Sensodolo [Chems Eddaulah] by name, to the prince who holds Jerusalem, and to the prince of Calep, Rodoam [Rodoanus], and to Docap [Deccacus Ibn Toutousch], prince of Damascus. He also sent into Arabia to Bolianuth and to Carathania to Hamelnuth. These five emirs with 12,000 picked Turkish horsemen suddenly came to aid the inhabitants of Antioch. We, indeed, ignorant of all this, had sent many of our soldiers away to the cities and fortresses. For there are one hundred and sixty-five cities and fortresses throughout Syria which are in our power. But a little before they reached the city, we attacked them at three leagues' distance with 700 soldiers, on a certain plain near the "Iron Bridge." God, however, fought for us, His faithful, against them. For on that day, fighting in the strength that God gives, we conquered them and killed an innumerable multitude—God continually fighting for us—and we also carried back to the army more than two hundred of their heads, in order that the people might rejoice on that account. The emperor of Babylon also sent Saracen messengers to our army with letters, and through these he established peace and concord with us.

I love to tell you, dearest, what happened to us during Lent. Our princes had caused a fortress to be built before a certain gate which was between our camp and the sea. For the Turks daily issuing from this gate, killed some of our men on their way to the sea. The city of Antioch is about five leagues' distance from the sea. For this reason they sent the excellent Bohemond and Raymond, count of St. Gilles, to the sea with only sixty horsemen, in order that they might bring mariners to aid in this work. When, however, they were returning to us with those mariners, the Turks collected an army, fell suddenly upon our two leaders and forced them to a perilous flight. In that unexpected flight we lost more than 500 of our foot-soldiers—to the glory of God. Of our horsemen, however, we lost only two, for certain.

On that same day truly, in order to receive our brethren with joy, and ignorant of their misfortunes, we went out to meet them. When, however, we approached the above-mentioned gate of the city, a mob of horsemen and foot-soldiers from Antioch, elated by the victory which they had won, rushed upon us in the same manner. Seeing these, our leaders sent to the camp of the Christians to order all to be ready to follow us into battle. In the meantime our men gathered together and the scattered leaders, namely, Bohemond and Raymond, with the remainder of their army came up and narrated the great misfortune which they had suffered.

Our men, full of fury at these most evil tidings, prepared to die for Christ and, deeply grieved for their brethren, rushed upon the sacrilegious Turks. They, enemies of God and of us, hastily fled before us and attempted to enter their city. But by God's grace the affair turned out very differently; for, when they wanted to cross a bridge built over the great river *Moscholum*, we followed them as closely as possible, killed many before they reached the bridge, forced many into the river, all of whom were killed, and we also slew many upon the bridge and very many at the narrow entrance to the gate. I am telling you the truth, my beloved, and you may be very certain that in this battle we killed thirty emirs, that is princes, and three hundred other Turkish nobles, not counting the remaining Turks and pagans. Indeed, the number of Turks and Saracens killed is reckoned at 1,230, but of ours we did not lose a single man.

While on the following day (Easter) my chaplain Alexander was writing this letter in great haste, a party of our men lying in wait for the Turks, fought a successful battle with them and killed sixty horsemen, whose heads they brought to the army.

These which I write to you, are only a few things, dearest, of the many which we have done, and because I am not able to tell you, dearest, what is in my mind, I charge you to do right, to carefully watch over your land, to do your duty as you ought to your children and your vassals. You will certainly see me just as soon as I can possibly return to you. Farewell.

3. DAIMBERT, GODFREY AND RAYMOND, TO THE POPE.

Laodicea, September, 1099.

Annales Sancti Disibodi in *Mon. Germ. Hist.*, SS., xvii., 17-18.

See Riant, *Lettres*, No. cxliv, and Röhricht, *Regesta*, 29. Latin.

To lord Paschal, pope of the Roman church, to all the bishops,

and to the whole Christian people, from the archbishop of Pisa, duke Godfrey, now, by the grace of God, defender of the church of the Holy Sepulchre, Raymond, count of St. Gilles, and the whole army of God, which is in the land of Israel, greeting.

Multiply your supplications and prayers in the sight of God with joy and thanksgiving, since God has manifested His mercy in fulfilling by our hands what He had promised in ancient times. For after the capture of Nicaea, the whole army, made up of more than three hundred thousand soldiers, departed thence. And, although this army was so great that it could have in a single day covered all Romania and drunk up all the rivers and eaten up all the growing things, yet the Lord conducted them amid so great abundance that a ram was sold for a penny and an ox for twelve pennies or less. Moreover, although the princes and kings of the Saracens rose up against us, yet, by God's will, they were easily conquered and overcome. Because, indeed, some were puffed up by these successes, God opposed to us Antioch, impregnable to human strength. And there He detained us for nine months and so humbled us in the siege that there were scarcely a hundred good horses in our whole army. God opened to us the abundance of His blessing and mercy and led us into the city, and delivered the Turks and all of their possessions into our power.

Inasmuch as we thought that these had been acquired by our own strength and did not worthily magnify God who had done this, we were beset by so great a multitude of Turks that no one dared to venture forth at any point from the city. Moreover, hunger so weakened us that some could scarcely refrain from eating human flesh. It would be tedious to narrate all the miseries which we suffered in that city. But God looked down upon His people whom He had so long chastised and mercifully consoled them. Therefore, He at first revealed to us, as a recompense for our tribulation and as a pledge of victory, His lance which had lain hidden since the days of the apostles. Next, He so fortified the hearts of the men, that they who from sickness or hunger had been unable to walk, now were endued with strength to seize their weapons and manfully to fight against the enemy.

After we had triumphed over the enemy, as our army was wasting away at Antioch from sickness and weariness and was especially hindered by the dissensions among the leaders, we pro-

ceeded into Syria, stormed Barra and Marra, cities of the Saracens, and captured the fortresses in that country. And while we were delaying there, there was so great a famine in the army that the Christian people now ate the putrid bodies of the Saracens. Finally, by the divine admonition, we entered into the interior of Hispania,¹ and the most bountiful, merciful and victorious hand of the omnipotent Father was with us. For the cities and fortresses of the country through which we were proceeding sent ambassadors to us with many gifts and offered to aid us and to surrender their walled places. But because our army was not large and it was the unanimous wish to hasten to Jerusalem, we accepted their pledges and made them tributaries. One of the cities forsooth, which was on the sea-coast, had more men than there were in our whole army. And when those at Antioch and Laodicea and Archas heard how the hand of the Lord was with us, many from the army who had remained in those cities followed us to Tyre. Therefore, with the Lord's companionship and aid, we proceeded thus as far as Jerusalem.

And after the army had suffered greatly in the siege, especially on account of the lack of water, a council was held and the bishops and princes ordered that all with bare feet should march around the walls of the city, in order that He who entered it humbly in our behalf might be moved by our humility to open it to us and to exercise judgment upon His enemies. God was appeased by this humility and on the eighth day after the humiliation He delivered the city and His enemies to us. It was the day indeed on which the primitive church was driven thence, and on which the festival of the dispersion of the apostles is celebrated. And if you desire to know what was done with the enemy who were found there, know that in Solomon's Porch and in his temple our men rode in the blood of the Saracens up to the knees of their horses.

Then, when we were considering who ought to hold the city, and some moved by love for their country and kinsmen wished to return home, it was announced to us that the king of Babylon had come to Ascalon with an innumerable multitude of soldiers. His purpose was, as he said, to lead the Franks, who were in

¹ "Hispania designates the region on the right bank of the Orontes which stretches towards the east, the ancient Apamea and Chalcidice." Hagenmeyer in *Forschungen zur deutschen Geschichte*, Vol. xiii, p. 407.

Jerusalem, into captivity, and to take Antioch by storm. But God had determined otherwise in regard to us.

Therefore, when we learned that the army of the Babylonians was at Ascalon, we went down to meet them, leaving our baggage and the sick in Jerusalem with a garrison. When our army was in sight of the enemy, upon our knees we invoked the aid of the Lord, that He who in our other adversities had strengthened the Christian faith, might in the present battle break the strength of the Saracens and of the devil and extend the kingdom of the church of Christ from sea to sea, over the whole world. There was no delay; God was present when we cried for His aid, and furnished us with so great boldness, that one who saw us rush upon the enemy would have taken us for a herd of deer hastening to quench their thirst in running water. It was wonderful, indeed, since there were in our army not more than 5,000 horsemen and 15,000 foot-soldiers, and there were probably in the enemy's army 100,000 horsemen and 400,000 foot-soldiers. Then God appeared wonderful to His servants. For before we engaged in fighting, by our very onset alone, He turned this multitude in flight and scattered all their weapons, so that if they wished afterwards to attack us, they did not have the weapons in which they trusted. There can be no question how great the spoils were, since the treasures of the king of Babylon were captured. More than 100,000 Moors perished there by the sword. Moreover, their panic was so great that about 2,000 were suffocated at the gate of the city. Those who perished in the sea were innumerable. Many were entangled in the thickets. The whole world was certainly fighting for us, and if many of ours had not been detained in plundering the camp, few of the great multitude of the enemy would have been able to escape from the battle.

And although it may be tedious, the following must not be omitted: On the day preceding the battle the army captured many thousands of camels, oxen and sheep. By the command of the princes these were divided among the people. When we advanced to battle, wonderful to relate, the camels formed in many squadrons and the sheep and oxen did the same. Moreover, these animals accompanied us, halting when we halted, advancing when we advanced, and charging when we charged. The clouds protected us from the heat of the sun and cooled us.

Accordingly, after celebrating the victory, the army returned to

Jerusalem. Duke Godfrey remained there ; the count of St. Gilles, Robert, count of Normandy, and Robert, count of Flanders, returned to Laodicea. There they found the fleet belonging to the Pisans and to Bohemond. After the archbishop of Pisa had established peace between Bohemond and our leaders, Raymond prepared to return to Jerusalem for the sake of God and his brethren.

Therefore, we call upon you of the catholic church of Christ and of the whole Latin church to exult in the so admirable bravery and devotion of your brethren, in the so glorious and very desirable retribution of the omnipotent God, and in the so devoutly hoped-for remission of all our sins through the grace of God. And we pray that He may make you—namely, all bishops, clerks and monks who are leading devout lives, and all the laity—to sit down at the right hand of God, who liveth and reigneth God for ever and ever. And we ask and beseech you in the name of our Lord Jesus, who has ever been with us and aided us and freed us from all our tribulations, to be mindful of your brethren who return to you, by doing them kindnesses and by paying their debts, in order that God may recompense you and absolve you from all your sins and grant you a share in all the blessings which either we or they have deserved in the sight of the Lord. Amen.

II. THE SECOND CRUSADE.

These letters were written as official bulletins, in order to set before the German people the disastrous events of the crusade in the light most favorable to the German participants. See especially *Kugler: Studien zur Geschichte des zweiten Kreuzzuges*.

I. CONRAD III. TO WIBALD, ABBOT OF CORVEY, 1148.

Bouquet: *Recueil des historiens des Gaules et de la France*, xv, p. 533. Latin.

Conrad, by the grace of God, king of the Romans, to venerable Wibald, abbot of Corvey and Stavelot—his most kind greeting.

Because we have very frequently realized your faithfulness, proven in many trials, to us and to our kingdom, we do not doubt that you will rejoice greatly, if you hear of the state of our prosperity. We, therefore, announce to your faithfulness that when we had reached Nicaea with our army entire and strong, wishing to complete our journey quickly, we hastened to set out for Icon-

ium under the guidance of men who knew the road. We carried with us as many necessities as possible. And behold, when ten days of the journey were accomplished and the same amount remained to be traversed, food for the whole host had almost given out, but especially for the horses. At the same time the Turks did not cease to attack and slaughter the crowd of foot-soldiers who were unable to follow the army. We pitied the fate of our suffering people, perishing by famine and by the arrows of the enemy; and, by the advice of our princes and barons, we led the army back from that desert land to the sea, in order that it might regain its strength. We preferred to preserve the army for greater achievements rather than to win so bloody a victory over archers.

When, indeed, we had reached the sea and had pitched our tents and did not expect quiet amid so great a storm, to our delight the king of France came to our tents, wholly unexpectedly. He grieved, indeed, that our army was exhausted by hunger and toil, but he took great delight in our company. Moreover, he himself and all his princes offered their services faithfully and devoutly to us and furnished for our use their money especially, and whatever else they had. They joined themselves, therefore, to our forces and princes. Some of the latter had remained with us, and others, either sick or lacking money, had not been able to follow and had accordingly withdrawn from the army.

We proceeded without any difficulty as far as St. John's, where his tomb with the manna springing from it is seen, in order that we might there celebrate the Nativity of our Lord. Having rested there some days to recover our health, inasmuch as sickness had seized on us and many of our men, we wanted to proceed; but weakened by our illness we were wholly unable to do so. The king, therefore, departed with his army, after having waited for us as long as possible; but a long sickness detained us.

When our brother, the emperor of Greece, heard of this, he was greatly grieved, and with our daughter, the most beloved empress, his wife, he hastened to come to us. And, liberally giving to us and our princes his money and the necessities for our journey, he led us back, as it were, by force, to his palace at Constantinople, in order that we might be the more speedily cured by his physicians. There he showed to us as much honor as, to our knowledge, was ever shown to any one of our predecessors.

Thence we hastened to set out for Jerusalem on Quadragesima Sunday, in order to collect there a new army and to proceed to Rohas.

Moreover, that God may deign to make our journey prosperous, we ask that you and your brethren will pray for us and will order all Christians to do the same. And we entrust our son to your fidelity.

2. CONRAD III. TO WIBALD, ABBOT OF CORVEY, 1148.

Bouquet: *Recueil*, xv, p. 534. Latin.

Conrad, by the grace of God, august king of the Romans, to venerable Wibald, abbot of Corvey,—his most kind greeting.

Because we know that you especially desire to hear from us and to learn the state of our prosperity, we think it fitting first to tell you of this. By God's mercy we are in good health and we have embarked in our ships to return on the festival of the blessed Virgin in September, after having accomplished in these lands all that God willed and the people of the country permitted.

Let us now speak of our troops. When following the advice of the common council we had gone to Damascus and after a great deal of trouble had pitched our camps before the gate of the city, it was certainly near being taken. But certain ones, whom we least suspected, treasonably asserted that the city was impregnable on that side and hastily led us to another position where no water could be supplied for the troops and where access was impossible to any one. And thus all, equally indignant and grieved, returned, leaving the undertaking uncompleted. Nevertheless, they all promised unanimously that they would make an expedition against Ascalon, and they set the place and time. Having arrived there according to agreement, we found scarcely any one. In vain we waited eight days for the troops. Deceived a second time, we turned to our own affairs.

In brief therefore, God willing, we shall return to you. We render to you the gratitude which you deserve for your care of our son and for the very great fidelity which you have shown to us. And with the full intention of worthily rewarding your services, we ask you to continue the same.

III. THE DECLINE AND FALL OF JERUSALEM.

After the second crusade it was difficult to arouse enthusiasm in the West. Many letters were written begging piteously for aid. In the meantime affairs in the Holy Land went from bad to worse. Owing to the policy of the Christians, Nouredin had been allowed to get a strong foothold in Egypt. But dissensions arose between his general and the vizier of Egypt, and the latter called on the king of Jerusalem for aid. While Amalric, profiting by this chance, was carrying on a successful campaign in Egypt, the events recorded in the first letter took place. See *Kugler: Geschichte der Kreuzzüge* pp. 167-169.

The second letter gives the most reliable account of the events which decided the fate of the kingdom of Jerusalem. It is without pretence to literary style, and the spelling is very bad. In the text the proper names are spelled as in the original letter. The forms in brackets have been adopted from *Rey's Colonies franques de Syrie aux XII^{me} et XIII^{es} siècles* (Paris 1883), and *Guy Le Strange's Palestine under the Moslems* (Boston and New York, 1890). The rapidity of Saladin's success and the hopelessness of the Christians are well brought out. See *Wilken; Geschichte der Kreuzzüge*, Vol. III, ii, pp. 274, ff.

I. AYMERIC, PATRIARCH OF ANTIOCH, TO LOUIS VII. OF FRANCE.

Antioch, 1164.

Bouquet : Recueil, xvi, p. 61. Latin.

Aymeric, by the grace of God, patriarch of the holy Apostolic See of Antioch, to Louis, illustrious king of the French,—greeting and Apostolic benediction.

It would be fitting that we should always write joyful tidings to his royal majesty and should increase the splendor of his heart by the splendor and delight of our words. But the reverse has ever been our lot. The causes for tears, forsooth, are constant, the grief and the groaning are continuous, and we are unable to speak except of what concerns us. For the proverb says: "Where the grief is, there is also the tongue and hand." The deaths of the Christians are frequent and the captures which we see daily. Moreover, the wasting away of the church in the East afflicts with ineradicable grief us who, tortured internally even to our destruction, are dying while living in anguish of soul, and, leading a life more bitter than death, as a culmination of our miseries, are wholly unable to die. Nor is there any one who turns his heart towards us and out of pity directs his hand to aid us. But not to protract our words, the few Christians who are here cry out to you, together with us, and implore your clemency, which with God's

assistance is sufficient to liberate us and the church of God in the East.

And now we will tell you of all the events which have happened to us. In the Lent which has just passed, a certain one [Noureddin] of the men who are about us, who is held as chief among the Saracens, and who oppresses our Christian population far more than all who have gone before, and the leader of his army [Schirkuh] having gotten possession of Damascus, the latter entered Egypt with a great force of Turks, in order to conquer the country. Accordingly, the king of Egypt, who is also called the sultan of Babylon, distrusting his own valor and that of his men, held a most warlike council to determine how to meet the advancing Turks and how he could obtain the aid of the king of Jerusalem. For he wisely preferred to rule under tribute rather than to be deprived of both life and kingdom.

The former, therefore, as we have said, entered Egypt, and favored by certain men of that land, captured and fortified a certain city. In the meantime the sultan made an alliance with the lord king [Amalric] by promising to pay tribute each year and to release all the Christian captives in Egypt, and obtained the aid of the lord king. The latter, before setting out, committed the care of his kingdom and land, until his return, to us and to our new prince, his kinsman Bohemond, son of the former prince Raymond.

Therefore, the great devastator of the Christian people, who rules near us, collected together from all sides the kings and races of the infidels and offered a peace and truce to our prince, and very frequently urged it. His reason was that he wished to traverse our land with greater freedom in order to devastate the kingdom of Jerusalem and to be able to bear aid to his vassal fighting in Egypt. But our prince was unwilling to make peace with him until the return of our lord king.

When the former saw that he was not able to accomplish what he had proposed, full of wrath, he turned his weapons against us and laid siege to a certain fortress of ours, called Harrenc, twelve miles distant from our city. But those who were besieged—7,000 in number, including warriors, men and women—cried loudly to us, ceasing neither day nor night, to have pity on them, and fixed a day beyond which it would be impossible for them to hold out. Our prince having collected all his forces set out from Antioch on

the day of St. Lawrence and proceeded as far as the fortress in entire safety. For the Turks in their cunning gave up the siege and withdrew a short distance from the fortress to some narrow passes in their own country.

On the next day our men followed the enemy to that place and, while they were marching without sufficient circumspection, battle was engaged and they fled. The conflict was so disastrous that hardly any one of ours of any rank escaped, except a few whom the strength of their horses or some lucky chance rescued from the tumult. Those captured were our prince [Bohemond III], the count of Tripoli [Raymond II], a certain Greek, Calaman,¹ a duke of illustrious lineage, *Mamistrensis*, Hugh of *Lesiniaco*, and some of the brethren of the Templars and Hospitalers who had come from the county of Tripoli with the count. Of the people, some were killed, others captured; very few escaped; men, horses and weapons were almost entirely destroyed.

After the slaughter of the Christians the Turks returned to the above-mentioned fortress, captured it, and by compact conducted the feeble multitude of women, children and wounded as far as Antioch. Afterwards they advanced to the city, devastated the whole country as far as the sea with fire and sword and exercised their tyranny according to their lusts on everything which met their eyes.

God is a witness that the remnant which is left us is in no way sufficient to guard the walls night and day, and owing to the scarcity of men, we are obliged to entrust their safety and defense to some whom we suspect. Neglecting the church services, the clergy and presbyters guard the gates. We ourselves are looking after the defense of the walls and, as far as possible, are repairing, with great and unremitting labor, the many portions which have been broken down by earthquakes. And all this in vain, unless God shall look upon us with a more kindly countenance. For we do not hope to hold out longer, inasmuch as the valor of the men of the present day has been exhausted and is of no avail. But we do, in order that whatever can be done may not be left undone by us.

Above all, the only anchor which is left in this extremity for our hope is in you. Because we have heard from everybody of

¹ Governor of Cilicia, in the service of the Greek Emperor.

your greatness, because we have understood that you, more than all the other kings of the West, always have the East in mind. From that we are given to understand that your joy will not be full until you accomplish at some time what we are unable through our misdeeds to accomplish. And it is our hope that by your hand the Lord will visit His people and will have compassion on us.

May the sighings and groanings of the Christians enter the ear of the most high and incomparable prince; may the tortures and griefs of the captives strike his heart! And, not to make our letter too long, lest we should waste away in this vain hope and be for a long time consumed by the shadow of death, may his royal majesty deign to write to us and tell us his pleasure. Whatever we undergo by his command will not be difficult for us. May our Lord Jesus Christ increase in the heart of the king the desire which we desire, and may He in whose hand are the hearts of kings enkindle that heart! Amen.

2. LETTER FROM THE EAST TO MASTER OF HOSPITALERS, 1187.

Ansbert in *Fontes Rerum Austriac.* 1 Abth., Vol. V, p. 2. Latin.

Reprinted in Beylagen to Wilken: *Geschichte der Kreuzzüge*, Vol. IV, pp. 93-94.

We make known to you, lord Archambault, master of the Hospitalers in Italy, and to the brethren, all the events which have happened in the countries beyond the seas.

Learn, therefore, that the king of Jerusalem was near *Saphora* [Sephoria] with a great army of at least thirty thousand men about the festival of the Apostles Peter and Paul, and was in perfect concord with the count of Tripoli, and the latter was with the army. And behold Saladin, the pagan king, approached *Tabaria* [Tiberias] with eighty thousand horsemen and took *Tabaria*. After this was done the king of Jerusalem left *Saphora* and went with his men drawn up against Saladin. And Saladin came against him near *Marestutia* [Marescallia] on the Friday after the festival of the Apostles Peter and Paul. Battle was engaged and during the whole day they fought fiercely, but night interrupted the strife. In the intervening night the king of Jerusalem fixed his tents near Salnubia, and on the next day, Saturday, moved with his army.

About the third hour the master of the Templars, with all his brethren, began the battle. They received no aid and, by God's

permission, lost the greater portion of their men. After this happened, the king, by hard fighting and with great difficulty, went with his army to Naim, about a league distant, and then the count of Tripoli came to the king and made him pitch his tents near the mountain, which is a sort of fortress, and they were not able to pitch more than three tents. After this was done, the Turks seeing that they had pitched their tents, kindled fires around the army of the king, and, in truth, the heat was so great that the horsemen were baking and were not able to eat or drink. Next, Baldwin of Fatinor, Bacbaberbec of *Tabaria* and Leisius, with three other associates, separated themselves from the army, went over to Saladin and—a thing which is grievous to relate—denied their faith, surrendered themselves to him, and betrayed to him the army of the king of Jerusalem, by revealing the difficult position in which it was.

Therefore Saladin sent against us Tchedin [Taki-Eddin] with twenty thousand chosen soldiers who rushed upon our army, and the battle raged very fiercely from the ninth hour to vespers. And, because of our sins, very many of ours were killed, the Christian people were conquered, the king was captured, and the holy cross and count Gabula and Milo of *Colaterido* and *Onfred* [Honfroy] the youth, and prince *Reinald* [Reginald] captured and killed. And Walter of Arsun and Hugo of *Gibelen* [Gibelin] and the lord of *Botrono* [Botron] and the lord of *Marachele* and a thousand others of the best, captured and killed, so that not more than two hundred of the horsemen and soldiers escaped. The count of Tripoli, lord Basian and R. [Reginald], the lord of Sidon, escaped.

After this Saladin collected his army again and on Sunday came to *Saphora* and took *Saphora* and Nazareth, and Mount Tabor, and on Monday came to *Acon* [Acre], which is also called *Acris*; and those in *Acon* surrendered. Likewise those of Caifas and those of *Cesarea* [Cæsarea] and of *Jafa* [Joppa], and of *Naple* [Neapolis], and of *Ram* [Ramlah], and of St. George, and of *Ybelinon* [Ibelin], and of *Bellefort* [Belfort], and of Mirabel, and of *Tyron* [Tyre], and of Gwaler, and of *Gazer* [Gaza], and of *Audurum* [Darum], all surrendered. After this, when our galley moved from *Sur* [Tyre], they sent *Sabani* to Saladin that he should go to Jerusalem and they would surrender the city. And we fled with the galley to *Lechia* [Laodicea], and we heard that Tyre

had surrendered. Moreover, the following cities are still safe and are awaiting aid from the western Church; namely, Jerusalem, *Sur*, *Scalona* [Ascalon], Marchat, *Antyochia* [Antioch], Lassar, Saona, *Triplis* [Tripoli]. Moreover, so great is the multitude of the Saracens and Turks that from Tyre, which they are besieging, they cover the face of the earth as far as Jerusalem, like an innumerable army of ants, and unless aid is quickly brought to the remaining above-mentioned cities and to the very few Christians remaining in the East, by a similar fortune they will be plundered by the raging infidels, thirsting for the blood of the Christians.

IV. THE CRUSADE OF FREDERIC I.

To protect his own interest from the crusaders, the Grecian emperor made an alliance with Saladin. This made the former a greater object of hatred than ever before. In the first crusade, Alexius had been suspected and detested; Manuel had been openly blamed for the failure of the second crusade. Now in the third, no means are too odious to be attributed to the emperor of the East. In a few years, the hatred accumulated for more than a century will vent itself in the sack of Constantinople. See especially Riezler: *Kreuzzug Kaiser Friedrichs I. in Forschungen zur deutschen Geschichte*, Vol. 10.

1. FREDERIC I. TO LEOPOLD OF AUSTRIA.

Adrianople, end of November, 1189.

Tageno in Freher SS. p. 410. Latin.

Frederic, by the grace of God, emperor and always august, to his beloved kinsman Leopold, duke of Austria,—greeting and all good wishes.

We thought we ought to tell you, because of your love for us, that our brother, the emperor of Constantinople, although he ought to have been bound by brotherly love, has from the very first violated all the oaths which are known to have been sworn by his chancellor at Nuremberg, in the presence of the princes of the empire, in regard to our security on the march, and markets and exchanges. Moreover, he has seized and ignominiously thrown into prison our ambassadors, the bishop of Münster, count Rupert¹ and Markward, our chamberlain, together with all their attendants, whom we had sent to confirm the peace and to arrange for our peaceful march on this expedition of the quickening

¹Of Nassau.

cross. At length, however, after long negotiations, grievously delaying our march until the dangerous winter season, he has sent back to our excellency the aforesaid ambassadors on the feast of St. Simon and St. Jude, as if matters had been satisfactorily arranged, and he has again promised us good markets, the usual exchanges and an abundance of vessels.

Truly, because the burnt child dreads the fire, we can in the future have no confidence in the words and oaths of the Greeks. In order to avoid the stormy winter season, we propose to stay until spring at Philippopolis and Adrianople, and to cross over to Constantinople in the favorable season. Therefore, although we rejoice in a well-equipped army, yet we must seek divine succour in our prayers. For these reasons we ask and desire of your love, that in your prayers and pious devotions you commend us and the whole army of the crusaders to God. In addition we ask of your prudence to see that the letters which we send to the pope reach him through your aid and exertions, because you can arrange this more successfully than anyone else.

2. SIBYLLA, EX QUEEN OF JERUSALEM TO FREDERIC I. 1189.

Tageno in Freher, SS. I, p. 410. Röhricht, Regesta, 681. Latin.

To her venerable and most illustrious lord Frederic, by the grace of God, most victorious emperor of Rome and most friendly champion of the Holy Cross, Sibylla, formerly queen of Jerusalem, his most humble servant, greatly humiliated in the name of the Lord.

Spare the humble and conquer the proud. I, your most humble maid-servant—as I said above—am compelled to tell your highness and supreme excellency of the grief of the whole city and of the disgrace of the sacred Christians. For the emperor of Constantinople, the persecutor of the church of God, has entered into a conspiracy with Saladin, the seducer and destroyer of the holy Name, against the name of our Lord Jesus Christ.

I tell this, which I am indeed not able to say without tears. Saladin, the aforesaid enemy of Christ, has sent to the Grecian emperor and the persecutor of the holy Name many presents very pleasing to mortals, in order to make a compact and agreement. And for the slaughter and destruction of the Christians wishing to exalt the name of God, he sent 600 measures of poisoned grain and added a very large vase of wine, filled with such a malignant

poison that when he wanted to try its efficacy he called a man, who was killed by the odor alone when the vase was opened.

Along with the rest I am compelled to tell my lord another thing: the aforesaid emperor, in order to increase our misfortunes and magnify the destruction of the Christians, does not permit wheat or other necessary victuals to be carried from his country to Jerusalem. Wherefore, the wheat which might be sent by himself and others, is also shut up in the city of Constantinople.

However, at the end of this tearful epistle, I tell you truthfully that you ought to believe the most faithful bearer of this letter. For he himself witnesses what he has seen with his own eyes and heard with his own ears. This is the reason that with my head bowed to the ground and with bent knees, I ask your Magnificence that inasmuch as you are the head of the world and the wall of the house of Israel, you should never believe the Grecian emperor.

V. THE GERMAN CRUSADE.

This letter shows the German crusaders in the full course of victory, which was so soon to be checked by the death of Henry VI. See *Toeche: Kaiser Heinrich VI. in Jahrbücher der deutschen Geschichte.*

I. THE DUKE OF LORRAINE TO THE ARCHBISHOP OF COLOGNE, 1197.

Annales Colonienses Maximi in Mon. Germ. Hist. SS., xvii, 805. Latin.

Since we know that you rejoice greatly in the increase of our honor and in the prosperity of all Christianity, we announce to your discretion and prudence that after I had been chosen as the chief of the whole army by the princes of the Roman empire and the barons of the kingdom of Jerusalem and the common people, we directed our march toward Beyroot, by the advice of the princes and of the whole army. When we were marching in most excellent order between Tyre and Sidon, on the night of the festival of St. Severinus, Saphadin and all the armies of Babylon and Damascus with a great multitude of the Saracens appeared on the side of the mountain; they surrounded our army from the rear as far as the sea-coast, and made severe and continuous attacks on our lines, and having drawn up their forces, the wicked people exercised against us all their strength. Their purpose indeed was to pour forth all their strength against us and make trial of all our strength.

But God, the Protector of those who trust in Him, and who

frees the poor from the power of the mighty, snatched His poor from the hands of the impious, and not without great injury to the impious. For, forsooth, they left there the lord of Sidon and very many other Saracens dead, and since then they have never dared to attack us. Accordingly, on the same day we fixed our tents with delight above the river of Sidon. Since, moreover, our ships were going in advance of the army, and the Saracens who dwelt in the fortress of Beyroot saw our ships coming, terrified by fear, they left the very strongly fortified fortress of Beyroot. And on the next day following with the army we took the same fortress, which was very strongly fortified, without any difficulty.

And we found in the fortress so many weapons of arbalisters and bowmen that twenty wagons could scarcely carry them, and so many victuals that they were sufficient for 500 men for seven years. Moreover, after we had made a stay of twenty days in that place, other Saracens fearing our approach deserted the fortress which is called *Gibel* [Gibelin] and another very strong fortress which is called *Lyeche* [Laodicea]. Having heard of this, and having ascertained that all the fortresses on the coast as far as Antioch were in the hands of the Christians, we turned towards Sidon and devastated in every direction all the land which the Saracens held. Thus having routed the Saracens, by the aid of the Heavenly King, so that they never dare to appear, we hope very soon to capture the sacred city of Jerusalem. For the Saracens, having heard that our army is unanimous and strong, never dare to show themselves.

This is the reason that we strenuously exhort your reverence, as much as lies in your power, to keep the memory of us alive throughout your whole archbishopric, in behalf of our prosperity and that of all Christianity, and to compel all in your archbishopric who have taken the cross to fulfill their vows and to aid the cause of Christianity. Moreover, if any wish to remain in the land of promise, we will cause sufficient incomes to be assigned to them in the same land. Farewell.

VI. THE FIFTH CRUSADE.

These are the most valuable sources for the crusade of Frederic II. Each of the contestants tells the story from his own standpoint. We have comparatively little data for controlling their statements and determining their motives. See *Röhricht: Beiträge zur Geschichte der Kreuzzüge*, Vol. I.

I. FKEDERIC II. TO HENRY III. OF ENGLAND. 1229.

Translation taken from Roger of Wendover, Bohn edition, Vol. ii, pp. 522-4. Original text in Rolls Series, Roger of Wendover, Vol. ii, pp. 365 ff. Latin.

Frederic, by the grace of God, the august emperor of the Romans, king of Jerusalem and Sicily, to his well-beloved friend Henry, king of the English, health and sincere affection.

Let all rejoice and exult in the Lord, and let those who are correct in heart glorify Him, who, to make known His power, does not make boast of horses and chariots, but has now gained glory for Himself, in the scarcity of His soldiers, that all may know and understand that He is glorious in His majesty, terrible in His magnificence, and wonderful in His plans on the sons of men, changing seasons at will, and bringing the hearts of different nations together; for in these few days, by a miracle rather than by strength, that business has been brought to a conclusion, which for a length of time past many chiefs and rulers of the world amongst the multitude of nations, have never been able till now to accomplish by force, however great, nor by fear.

Not, therefore, to keep you in suspense by a long account, we wish to inform your holiness, that we, firmly putting our trust in God, and believing that Jesus Christ, His Son, in whose service we have so devotedly exposed our bodies and lives, would not abandon us in these unknown and distant countries, but would at least give us wholesome advice and assistance for His honor, praise, and glory, boldly in the name set forth from Acre on the fifteenth day of the month of November last past and arrived safely at Joppa, intending to rebuild the castle at that place with proper strength, that afterwards the approach to the holy city of Jerusalem might be not only easier, but also shorter and more safe for us as well as for all Christians. When, therefore, we were, in the confidence of our trust in God, engaged at Joppa, and superintending the building of the castle and the cause of Christ, as necessity required and as was our duty, and whilst all our pilgrims were busily engaged in these matters, several messengers often passed to and fro between us and the sultan of Babylon; for he and another sultan, called Xaphat, his brother, were with a large army at the city of Gaza, distant about one day's journey from us; in another direction, in the city of Sichen, which is commonly called Neapolis, and situated in the plains,

the sultan of Damascus, his nephew, was staying with an immense number of knights and soldiers also about a day's journey from us and the Christians.

And whilst the treaty was in progress between the parties on either side of the restoration of the Holy Land, at length Jesus Christ, the Son of God, beholding from on high our devoted endurance and patient devotion to His cause, in His merciful compassion of us, at length brought it about that the sultan of Babylon restored to us the holy city, the place where the feet of Christ trod,¹ and where the true worshippers adore the Father in spirit and in truth. But that we may inform you of the particulars of this surrender each as they happened, be it known to you that not only is the body of the aforesaid city restored to us, but also the whole of the country extending from thence to the sea-coast near the castle of Joppa, so that for the future pilgrims will have free passage and a safe return to and from the sepulchre; provided, however, that the Saracens of that part of the country, since they hold the temple in great veneration, may come there as often as they choose in the character of pilgrims, to worship according to their custom, and that we shall henceforth permit them to come, however, only as many as we may choose to allow, and without arms, nor are they to dwell in the city, but outside, and as soon as they have paid their devotions they are to depart.

Moreover, the city of Bethlehem is restored to us, and all the country between Jerusalem and that city ; as also the city of Nazareth, and all the country between Acre and that city ; the whole of the district of Turon, which is very extensive, and very advantageous to the Christians ; the city of Sidon, too, is given up to us with the whole plain and its appurtenances, which will be the more acceptable to the Christians the more advantageous it has till now appeared to be to the Saracens, especially as there is a good harbor there, and from there great quantities of arms and necessities might be carried to the city of Damascus, and often from Damascus to Babylon. And although according to our treaty we are allowed to rebuild the city of Jerusalem in as good a state as it has ever been, and also the castles of Joppa, Cesarea,

¹ This is in Psalm 132. The English version is "Before thy footstool." The translation in the letter is from the Vulgate and is due to a mistake made by St. Jerome.

Sidon, and that of St. Mary of the Teutonic order, which the brothers of that order have begun to build in the mountainous district of Acre, and which it has never been allowed the Christians to do during any former truce ; nevertheless the sultan is not allowed, till the end of the truce between him and us, which is agreed on for ten years, to repair or rebuild any fortresses or castles.¹

And so on Sunday, the eighteenth day of February last past, which is the day on which Christ, the Son of God, rose from the dead, and which, in memory of His resurrection, is solemnly cherished and kept holy by all Christians in general throughout the world, this treaty of peace was confirmed by oath between us. Truly then on us and on all does that day seem to have shone favorably, in which the angels sing in praise of God, "Glory to God on high, and on earth peace, and good-will toward men." And in acknowledgment of such great kindness and of such an honor, which, beyond our deserts and contrary to the opinion of many, God has mercifully conferred on us, to the lasting renown of His compassion, and that in His holy place we might personally offer to Him the burnt offering of our lips, be it known to you that on the seventeenth day of the month of March of this second indiction, we, in company with all the pilgrims who had with us faithfully followed Christ, the Son of God, entered the holy city of Jerusalem, and after worshipping at the holy sepulchre, we, as being a Catholic emperor, on the following day, wore the crown, which Almighty God provided for us from the throne of His majesty, when of His especial grace, He exalted us on high amongst the princes of the world ; so that whilst we have supported the honor of this high dignity, which belongs to us by right of sovereignty, it is more and more evident to all that the hand of the Lord hath done all this ; and since His mercies are over all His works, let the worshippers of the orthodox faith henceforth know and relate it far and wide throughout the world, that He, who is blessed for ever, has visited and redeemed His people, and has raised up the horn of salvation for us in the house of His servant David.

And before we leave the city of Jerusalem, we have determined

¹ Ryccardus de Sancto Germano, ad ann. 1229, gives the treaty somewhat differently. M. G. SS. Vol. XIX.

magnificently to rebuild it, and its towers and walls, and we intend so to arrange matters that, during our absence, there shall be no less care and diligence used in the business, than if we were present in person. In order that this our present letter may be full of exultation throughout, and so a happy end correspond with its happy beginning, and rejoice your royal mind, we wish it to be known to you our ally, that the said sultan is bound to restore to us all those captives whom he did not in accordance with the treaty made between him and the Christians deliver up at the time when he lost Damietta some time since, and also the others who have been since taken.

Given at the holy city of Jerusalem, on the seventeenth day of the month of March, in the year of our Lord one thousand two hundred and twenty-nine.

2. GEROLD TO ALL THE FAITHFUL. 1229.

Rolls Series, M. Paris, Chron. maj. iii, 179-184. Latin.

Gerold, patriarch of Jerusalem, to all the faithful—greeting.

If it should be fully known how astonishing, nay rather, deplorable, the conduct of the emperor has been in the eastern lands from beginning to end, to the great detriment of the cause of Jesus Christ and to the great injury of the Christian faith, from the sole of his foot to the top of his head no common sense would be found in him. For he came, excommunicated, without money and followed by scarcely forty knights, and hoped to maintain himself by spoiling the inhabitants of Syria. He first came to Cyprus and there most discourteously seized that nobleman J. [John] of Ibelin and his sons, whom he had invited to his table under pretext of speaking of the affairs of the Holy Land. Next the king, whom he had invited to meet him, he retained almost as a captive. He thus by violence and fraud got possession of the kingdom.

After these achievements he passed over into Syria. Although in the beginning he promised to do marvels, and although in the presence of the foolish he boasted loudly, he immediately sent to the sultan of Babylon to demand peace. This conduct rendered him despicable in the eyes of the sultan and his subjects, especially after they had discovered that he was not at the head of a numerous army, which might have to some extent added weight to his words. Under the pretext of defending Joppa, he marched

with the Christian army towards that city, in order to be nearer the sultan and in order to be able more easily to treat of peace or obtain a truce. What more shall I say? After long and mysterious conferences, and without having consulted any one who lived in the country, he suddenly announced one day that he had made peace with the sultan. No one saw the text of the peace or truce when the emperor took the oath to observe the articles which were agreed upon. Moreover, you will be able to see clearly how great the malice was and how fraudulent the tenor of certain articles of the truce which we have decided to send to you. The emperor, for giving credit to his word, wished as a guarantee only the word of the sultan, which he obtained. For he said, among other things, that the holy city was surrendered to him.

He went thither with the Christian army on the eve of the Sunday when "*Oculi mei*" is sung [third Sunday in Lent]. The Sunday following, without any fitting ceremony and although excommunicated, in the chapel of the sepulchre of our Lord, to the manifest prejudice of his honor and of the imperial dignity, he put the diadem upon his forehead, although the Saracens still held the temple of the Lord and Solomon's temple, and although they proclaimed publicly as before the law of Mohammed—to the great confusion and chagrin of the pilgrims.

This same prince, who had previously very often promised to fortify Jerusalem, departed in secrecy from the city at dawn on the following Monday. The Hospitalers and the Templars promised solemnly and earnestly to aid him with all their forces and their advice, if he wanted to fortify the city, as he had promised. But the emperor, who did not care to set affairs right, and who saw that there was no certainty in what had been done, and that the city in the state in which it had been surrendered to him could be neither defended nor fortified, was content with the name of surrender, and on the same day hastened with his family to Joppa. The pilgrims who had entered Jerusalem with the emperor, witnessing his departure, were unwilling to remain behind.

The following Sunday when "*Laetare Jerusalem*" is sung [fourth Sunday in Lent], he arrived at Acre. There in order to seduce the people and to obtain their favor, he granted them a certain privilege. God knows the motive which made him act thus, and his subsequent conduct will make it known. As, more-

over, the passage was near, and as all pilgrims, humble and great, after having visited the Holy Sepulchre, were preparing to withdraw, as if they had accomplished their pilgrimage, because no truce had been concluded with the sultan of Damascus, we, seeing that the holy land was already deserted and abandoned by the pilgrims, in our council formed the plan of retaining soldiers, for the common good, by means of the alms given by the king of France of holy memory.

When the emperor heard of this, he said to us that he was astonished at this, since he had concluded a truce with the sultan of Babylon. We replied to him that the knife was still in the wound, since there was not a truce or peace with the sultan of Damascus, nephew of the aforesaid sultan and opposed to him, adding that even if the sultan of Babylon was unwilling, the former could still do us much harm. The emperor replied, saying that no soldiers ought to be retained in his kingdom without his advice and consent, as he was now king of Jerusalem. We answered to that, that in the matter in question, as well as in all of a similar nature, we were very sorry not to be able, without endangering the salvation of our souls, to obey his wishes, because he was excommunicated. The emperor made no response to us, but on the following day he caused the pilgrims who inhabited the city to be assembled outside by the public crier, and by special messengers he also convoked the prelates and the monks.

Addressing them in person, he began to complain bitterly of us, by heaping up false accusations. Then turning his remarks to the venerable master of the Templars he publicly attempted to severely tarnish the reputation of the latter, by various vain speeches, seeking thus to throw upon others the responsibility for his own faults which were now manifest, and adding at last, that we were maintaining troops with the purpose of injuring him. After that he ordered all foreign soldiers, of all nations, if they valued their lives and property, not to remain in the land from that day on, and ordered count Thomas, whom he intended to leave as bailiff of the country, to punish with stripes any one who was found lingering, in order that the punishment of one might serve as an example to many. After doing all this he withdrew, and would listen to no excuse or answers to the charges which he had so shamefully made. He determined immediately to post some cross-bowmen at the gates of the city, ordering them to allow

the Templars to go out but not to return. Next he fortified with cross-bows the churches and other elevated positions, and especially those which commanded the communications between the Templars and ourselves. And you may be sure that he never showed as much animosity and hatred against Saracens.

For our part, seeing his manifest wickedness, we assembled all the prelates and all the pilgrims, and menaced with excommunication all those who should aid the emperor with their advice or their services against the Church, the Templars, the other monks of the holy land, or the pilgrims.

The emperor was more and more irritated, and immediately caused all the passages to be guarded more strictly, refused to allow any kind of provisions to be brought to us or to the members of our party, and placed everywhere cross-bowmen and archers, who attacked severely us, the Templars and the pilgrims. Finally to fill the measure of his malice, he caused some Dominicans and Minorites who had come on Palm Sunday to the proper places to announce the Word of God, to be torn from the pulpit, to be thrown down and dragged along the ground and whipped throughout the city, as if they had been robbers. Then seeing that he did not obtain what he had hoped from the above-mentioned siege, he treated of peace. We replied to him that we would not hear of peace until he sent away the cross-bowmen and other troops, until he had returned our property to us, until finally he had restored all things to the condition and freedom in which they were on that day when he entered Jerusalem. He finally ordered what we wanted to be done, but it was not executed. Therefore we placed the city under interdict.

The emperor, realizing that his wickedness could have no success, was unwilling to remain any longer in the country. And, as if he would have liked to ruin everything, he ordered the cross-bows and engines of war, which for a long time had been kept at Acre for the defense of the Holy Land, to be secretly carried onto his vessels. He also sent away several of them to the sultan of Babylon, as his dear friend. He sent a troop of soldiers to Cyprus to levy heavy contributions of money there, and, what appeared to us more astonishing, he destroyed the galleys which he was not able to take with him. Having learned this, we resolved to reproach him with it, but shunning the remonstrance and the correction, he entered a galley secretly, by an obscure way, on the

day of the Apostles St. Philip and St. James, and hastened to reach the island of Cyprus, without saying adieu to any one, leaving Joppa destitute; and may he never return!

Very soon the bailiffs of the above-mentioned sultan shut off all departure from Jerusalem for the Christian poor and the Syrians, and many pilgrims died thus on the road.

This is what the emperor did, to the detriment of the Holy Land and of his own soul, as well as many other things which are known and which we leave to others to relate. May the merciful God deign to soften the results! Farewell.

VII. THE FINAL CAPTURE OF JERUSALEM.

The Christians had again prepared their own ruin by a mistaken policy toward Egypt. The grand master of the Hospitalers gives the most graphic picture of the final capture of Jerusalem. See *Wilken*, VI, 629 ff.

I. THE MASTER OF THE HOSPITALERS AT JERUSALEM TO LORD DE MELAYE. 1244.

Translation taken from Matthew Paris, Bohn Edition, Vol. 1, pp. 497 ff. Original text in Rolls Series, M. Paris, Chron. maj. Vol. IV, pp; 307 ff. Latin.

To the most potent lord, M. de Melaye, brother G. of New-castle, by the grace of God, humble master of the holy house at Jerusalem, and guardian of the poor followers of Christ—greeting.

From the information contained in our letters, which we have sent to you on each passage, you can plainly enough see how ill the business of the Holy Land has proceeded, on account of the opposition which for a long time existed, at the time of making the truce, respecting the espousing the cause of the Damascenes against the sultan of Babylon; and now wishing your excellency to be informed of other events since transpired, we have thought it worth our while to inform you that, about the beginning of the summer last past, the sultan of Damascus, and Seisser, sultan of Cracy, who were formerly enemies, made peace and entered into a treaty with the Christians, on the following conditions; namely, that they should restore to the Christians the whole of the kingdom of Jerusalem, and the territory which had been in the possession of the Christians, near the river Jordan, besides some villages which they retained possession of in the mountains, and that the Christians were faithfully to give them all the assistance in their power in attacking the sultan of Babylon.

The terms of this treaty having been agreed to by both parties, the Christians began to take up their abode in the Holy City, whilst their army remained at Gazara, in company with that of the aforesaid sultan's, to harass the sultan of Babylon. After they had been some time engaged in that undertaking, the patriarch of Jerusalem landed from the transmarine provinces; and, after taking some slight bodily rest, he was inspired with a longing to visit the sepulchre of our Lord, and set out on that pilgrimage, on which we also accompanied him. After our vow of pilgrimage was fulfilled, we heard in the Holy City that a countless multitude of that barbarous and perverse race, called Choermians, had, at the summons and order of the sultan of Babylon, occupied the whole surface of the country in the furthest part of our territories adjoining Jerusalem, and had put every living soul to death by fire and sword.

A council was on this held by the Christians living at Jerusalem, and, as they had not the power to resist these people, it was prudently arranged that all the inhabitants of the Holy City, of both sexes and of every age, should proceed, under escort of a battalion of our knights, to Joppa, as a place of safety and refuge. On that same night, after finishing our deliberations, we led the people cautiously out of the city, and had proceeded confidently half the distance, when, owing to the intervention of our old and wily enemy, the devil, a most destructive obstacle presented itself to us; for the aforesaid people raised on the walls of the city some standards, which they found left behind by the fugitives, in order by these means to recall the unwary, by giving them to believe that the Christians who had remained had defeated their adversaries. Some of our fellow-Christians hurried after us to recall us, comforting us with pleased countenance, and declaring that the standards of the Christians, which they well knew, were raised on the wall of Jerusalem, in token that they had defeated the enemy; and they, having been thus deceived, deceived us also.

We, therefore, in our exultation, returned confidently into the Holy City, thinking to dwell there safely, and many from feelings of devotion, and others in hope of obtaining and retaining possession of their inheritances, rashly and incautiously returned, either into the city itself or into the suburbs; we, however, endeavored to dissuade them from this altogether, fearing treachery from these perfidious people, and so went away from them. Not long

after our departure, these perfidious Choermians came in great force and surrounded the Christians in the Holy City, making violent assaults on them daily, cutting off all means of ingress and egress to and from the city, and harassing them in various ways, so that, owing to these attacks, hunger and grief, they fell into despair, and all by common consent exposed themselves to the chances and risk of death by the hands of the enemy. They therefore left the city by night, and wandered about in the trackless and desert parts of the mountains till they at length came to a narrow pass, and there they fell into an ambushade of the enemy, who, surrounding them on all sides, attacked them with swords, arrows, stones and other weapons, slew and cut to pieces, according to a correct computation, about seven thousand men and women, and caused such a massacre that the blood of those of the faith, with sorrow I say it, ran down the sides of the mountain like water. Young men and virgins they hurried off with them into captivity, and retired into the Holy City, where they cut the throats, as of sheep doomed to the slaughter, of the nuns, and aged and infirm men, who, unable to endure the toils of the journey and fight, had fled to the church of the Holy Sepulchre and to Calvary, a place consecrated by the blood of our Lord, thus perpetrating in His holy sanctuary such a crime as the eyes of men had never seen since the commencement of the world.

At length, as the intolerable atrocity of this great crime aroused the devotion of all the Christians to avenge the insult offered to their Creator, it was, by the common consent of all, agreed that we should all, after asking assistance from heaven, arrange ourselves in order, and give battle to these treacherous people. We accordingly attacked them, and fought without resting from early in the morning till the close of the day, when darkness prevented us from distinguishing our own people from our enemies ; immense numbers fell on our side ; but four times as many of our adversaries were slain, as was found out after the battle. On the following (St. Luke the Evangelist's) day, the Knights Templars and Hospitalers, having recovered breath, and invoked assistance from above, together with all the other religious men devoted to this war, and their forces, and the whole army of the Christians, in the Holy Land, assembled by proclamation under the patriarch, and engaged in a most bloody conflict with the aforesaid Choer-

mians and five thousand Saracen knights, who had recently fought under the sultan of Babylon, and who now joined these Choermians; a fierce attack was made on both sides, as we could not avoid them; for there was a powerful and numerous army on both sides of us. At length, however, we were unable to stand against such a multitude, for fresh and uninjured troops of the enemy continued to come upon us, as they were ten times as numerous as we, and we wearied and wounded, and still feeling the effects of the recent battle; so we were compelled to give way, abandoning to them the field, with a bloody and dearly-bought victory; for great numbers more fell on their side than on ours.

And we were so assisted by Him who is the Saviour of souls, that not a hundred escaped by flight, but, as long as we were able to stand, we mutually exhorted and comforted one another in Christ, and fought so unweariedly and bravely, to the astonishment of our enemies, till we were at length taken prisoners (which, however, we much tried to avoid) or fell slain. Hence, the enemy afterwards said in admiration to their prisoners: "You voluntarily threw yourselves in the way of death; why was this?" To which the prisoners replied: "We would rather die in battle, and with the death of our bodies obtain glorification for our souls, than basely give way and take to flight: such people, indeed, are greatly to be feared."

In the said battle, then, the power of the Christians was crushed, and the number of slain in both armies was incomputable. The masters of the Templars and Hospitalers were slain, as also the masters of other orders, with their brethren and followers. Walter, count of Brienne, and the lord Philip de Montfort, and those who fought under the patriarch, were cut to pieces; of the Templars only eighteen escaped, and sixteen of the Hospitalers, who were afterwards sorry that they had saved themselves. Farewell.

VIII. THE SIXTH CRUSADE.

This letter, although not "written from the Holy Land," and the composition of an humble pilgrim, gives such valuable—and in some cases otherwise unknown—details, concerning the capture of Damietta in St. Louis' first crusade, that it has seemed wise to insert it. The king's speech is very characteristic. See *Wallon: St. Louis et son temps*.

I. GUY, A KNIGHT, TO B. OF CHARTRES.

From Damietta,¹ 1249.

Rolls Series, M. Paris. Chron. maj. VI, pp. 155 ff. Latin.

To his dear half-brother and well-beloved friend, master B. of Chartres, student at Paris, Guy, a knight of the household of the viscount of Melun, greeting and a ready will to do his pleasure.

Because we know that you are uneasy about the state of the Holy Land and our lord, the king of France, and that you are interested in the general welfare of the church as well as the fate of many relatives and friends who are fighting for Christ under the king's orders, therefore, we think we ought to give you exact information as to the events of which a report has doubtless already reached you.

After a council held for that purpose, we departed from Cyprus for the East. The plan was to attack Alexandria, but after a few days a sudden tempest drove us over a wide expanse of the sea. Many of our vessels were driven apart and scattered. The sultan of Cairo and other Saracen princes, informed by spies that we intended to attack Alexandria, had assembled an infinite multitude of armed men from Cairo, Babylon, Damietta and Alexandria, and awaited us in order to put us, while exhausted, to the sword. One night we were borne over the waves by a violent tempest. Toward morning the sky cleared, the storm abated, and our scattered vessels came together safely. An experienced pilot who knew all the coast in this part of the sea and many idioms, and who was a faithful guide, was sent to the masthead, in order that he might tell us if he saw land and knew where we were. After he had carefully and sorrowfully examined all the surrounding country, he cried out terrified, "God help us, God help us, who alone is able; we are before Damietta."

Indeed all of us could see the land. Other pilots on other vessels had already made the same observation, and they began to approach each other. Our lord, the king, assured of our position, with undaunted spirit, endeavored to reanimate and console his men. "My friends and faithful soldiers," said he to them, "we shall be invincible if we are inseparable in our love of one another. It is not without the divine permission that we have been brought

¹ Another translation of this letter can be found in Matthew Paris (Bohn edition), III, 411 ff.

here so quickly. I am neither the king of France nor the holy church, you are both. I am only a man whose life will end like other men's when it shall please God. Everything is in our favor, whatever may happen to us. If we are conquered, we shall be martyrs; if we triumph, the glory of God will be exalted thereby—that of all France, yea, even of Christianity, will be exalted thereby. Certainly it would be foolish to believe that God, who foresees all, has incited me in vain. This is His cause, we shall conquer for Christ, He will triumph in us, He will give the glory, the honor and the blessing not unto us, but unto His name.”

In the meantime our assembled vessels approached the land. The inhabitants of Damietta and of the neighboring shores could view our fleet of 1500 vessels, without counting those still at a distance and which numbered 150. In our times no one, we believe, had ever seen such a numerous fleet of vessels. The inhabitants of Damietta, astonished and frightened beyond expression, sent four good galleys, with well-skilled sailors, to examine and ascertain who we were and what we wanted. The latter having approached near enough to distinguish our vessels, hesitated, stopped, and, as if certain of what they had to report, made ready to return to their own party; but our galleys with the fast boats got behind them and hemmed them in, so that they were compelled, in spite of their unwillingness, to approach our ships.

Our men, seeing the firmness of the king and his immovable resolution, prepared, according to his orders, for a naval combat. The king commanded to seize these mariners and all whom they met, and ordered us afterward to land and take possession of the country. We then, by means of our mangonels which hurled from a distance five or six stones at once, began to discharge at them fire-darts, stones, and bottles filled with lime, made to be shot from a bow, or small sticks like arrows. The darts pierced the mariners and their vessels, the stones crushed them, the lime flying out of the broken bottles blinded them. Accordingly, three hostile galleys were soon sunk. We saved, however, a few enemies. The fourth galley got away very much damaged. By exquisite tortures we extracted the truth from the sailors who fell alive into our hands, and learned that the citizens of Damietta had left the city and awaited us at Alexandria. The enemies who

succeeded in escaping and whose galley was put to flight, some mortally wounded, uttering frightful cries, went to tell the multitude of Saracens who were waiting on the shore, that the sea was covered with a fleet which was drawing near, that the king of France was coming in hostile guise with an infinite number of barons, that the Christians were 10,000 to one, and that they caused fire, stones, and clouds of dust to rain down. "However," they added "while they are still fatigued from the labor of the sea, if your lives and your homes are dear to you, hasten to kill them, or at least to repulse them vigorously until our soldiers return. We alone have escaped with difficulty to warn you. We have recognized the ensigns of the enemy. See how furiously they rush upon us, equally ready to fight on land or sea."

In consequence of this speech, fear and distrust seized the enemy. All of our men, assured of the truth, conceived the greatest hopes. In emulation of one another they leaped from their vessels into the barks; the water was too shallow along the shore, the barks and the small vessels could not reach the land. Several warriors, by the express order of the king, cast themselves into the sea. The water was up to their waists. Immediately began a very cruel combat. The first crusaders were promptly followed by others and the whole force of infidels was scattered. We lost only a single man by the enemy's fire. Two or three others, too eager for the combat, threw themselves into the water too quickly and owed their deaths to themselves rather than to others. The Saracens giving way, retired into their city, fleeing shamefully and with great loss. Great numbers of them were mutilated or mortally wounded.

We would have followed them closely, but our chiefs, fearing an ambushade, held us back. While we were fighting some slaves and captives broke their chains, for the gaolers had also gone out to fight us. Only the women, children and the sick had remained in the city. These slaves and captives, full of joy, rushed to meet us, applauding our king and his army, and crying "Blessed is he who cometh in the name of the Lord." These events happened on Friday the day of our Lord's Passion; we drew from it a favorable augury. The king disembarked joyfully and safely, as well as the rest of the Christian army. We rested until the next day, when, with the aid and under the guidance of slaves who knew the country and the roads, we got possession of what remained to

be captured of the land and shore. But during the night the Saracens, who had discovered that the captives had escaped, had killed those who remained. They thus made of them glorious martyrs of Christ, to their own damnation.

In the darkness of the following night and on Sunday morning, as they lacked weapons and troops, the Saracens seeing the multitude of the Christians who were landing, their courage and firmness, and the sudden desolation of their own city, lacking leaders, superiors and persons to incite them, as well as destitute of strength and weapons for fighting, departed, taking their women and children and carrying off everything movable. They fled from the other side of the city by little gates which they had made long before. Some escaped by land, others by sea, abandoning their city filled with supplies of all kinds. That same day at nine o'clock, two captives who escaped by chance from the hands of the Saracens, came to tell us what had happened. The king, no longer fearing an ambushade, entered the city before three o'clock without hindrance and without shedding blood. Of all who entered only Hugo Brun, earl of March, was severely wounded. He lost too much blood from his wounds to survive, for he was careless of his life, because of the reproaches which had been inflicted upon him, and rashly rushed into the midst of the enemy. He had been stationed in the front rank, at his own request, because he knew that he was an object of suspicion.

I must not forget to say that the Saracens, after having determined to flee, hurled at us a great quantity of Greek fire, which was very injurious to us, because it was carried by a wind which blew from the city. But this wind, suddenly changing, carried the fire back upon Damietta, where it burned several persons and fortresses. It would have consumed more property, if the slaves who had been left had not extinguished it by a process which they knew, and by the will of God, who did not wish that we should take possession of a city which had been burnt to the ground.

The king, having then entered the city in the midst of cries of joy, went immediately into the temple of the Saracens to pray and thank God, whom he regarded as the author of what had taken place. Before eating, all the Christians, weeping sweet and sacred tears of joy, and led by the legate, solemnly sang that hymn of the angels, the *Te Deum Laudamus*. Then the mass of the

blessed Virgin was celebrated in the place where the Christians in ancient times had been wont to celebrate mass and to ring the bells, and which they had now cleansed and sprinkled with holy water. In this place, four days before, as the captives told us, the foul Mohammed had been worshiped with abominable sacrifices, loud shouts and the noise of trumpets. We found in the city an infinite quantity of food, arms, engines, precious clothing, vases, golden and silver utensils and other things. In addition we had our provisions, of which we had plenty, and other dear and necessary objects brought from our vessels.

By the divine goodness, the Christian army, like a pond which is greatly swollen by the torrents pouring in, was added to each day by some soldiers from the lands of lord Ville-Hardouin and some Templars and Hospitalers, besides pilgrims newly arrived, so that we were, by God's grace, largely reinforced. The Templars and Hospitalers did not want to believe in such a triumph. In fact, nothing that had happened was credible. All seemed miraculous, especially the Greek fire which the wind carried back onto the heads of those who hurled it against us. A similar miracle formerly took place at Antioch. A few infidels were converted to Jesus Christ and up to the present time have remained with us.

We, instructed by the past, will in the future exercise much prudence and circumspection in our actions. We have with us faithful Orientals upon whom we can count. They know all the country and the dangers which it offers; they have been baptized with true devotion. While we write, our chiefs are considering what it is necessary to do. The question is whether to proceed to Alexandria or Babylon and Cairo. We do not know what will be decided. We shall inform you of the result, if our lives are spared. The sultan of Babylon, having learned what has taken place, has proposed to us a general engagement for the morrow of St. John the Baptist's day, and in a place which the two armies shall choose, in order, as he says, that fortune may decide for the men of the East or the men of the West, that is between the Christians and themselves, and that the party to whom fate shall give the victory, may glory in it, and the conquered may humbly yield. The king replied that he did not fear the enemy of Christ one day more than another and that he offered no time for rest, but that he defied him to-morrow and every day of his life, until he should take pity on his own soul

and should turn to the Lord who wishes the whole world to be saved, and who opens the bosom of His mercy to all those who turn to Him.

We tell you these things in this letter through our kinsman Guiscard. He seeks nothing else than that he may, at our expense, prepare himself for a professorship and have a fit lodging for at least two years.

We have learned nothing certain worth reporting about the Tartars. We can expect neither good faith from the perfidious, nor humanity from the inhuman, nor charity from dogs, unless God, to whom nothing is impossible, works this miracle. It is He who has purged the Holy Land from the wicked Charismians. He has destroyed them and caused them to disappear entirely from under heaven. When we learn anything certain or remarkable of the Tartars, or others, we will send you word either by letter or by Roger de Montefagi, who is to return to France in the spring, to the lands of our lord the viscount, to collect money for us.

IX. A LIST OF OTHER LETTERS, WRITTEN BY CRUSADERS, WHICH HAVE BEEN TRANSLATED INTO ENGLISH.

1098. (July.) Letter from Bohemond, Godfrey, Raymond, and Hugh the Great to all Christians.

Michaud's History of the Crusades (London, 1852), Vol. III, 360-362.

1098. (Sept. 11.) Letter of the principal Crusaders to Pope Urban II.

Ibid., III, 365-367.

1187. Letter of Terricius, Master of the Temple, to all Commanders and Brethren of the Temple.

Roger de Hoveden (Bohn Library), II, 68-69.

1188. Letter of Conrad, son of the Marquis of Mont-Ferrat, to Baldwin, Archbishop of Canterbury.

Roger of Wendover (Bohn Library), II, 71-72.

See Riezler in Forschungen zur Deutschen Geschichte, Vol. x, p. 111.

1188. Letter of Patriarch of Antioch to Henry II., King of England.

Roger de Hoveden, II, 84-85.

1188. Letter of Terricius to Henry II., King of England.

Ibid., II, 90-91.

1188. Letter of Frederic I. to Saladin.

Ibid., II, 100-102.

1190. (Oct. 21.) Letter from Archbishop Baldwin's Chaplain to his Convent at Canterbury

Archer: Crusade of Richard I., p. 17 (incomplete).
Dated wrongly in Archer.

1191. (Oct. 1.) Letter of Richard I. from Joppa to N., his subject.
Roger de Hoveden, II, 221.
Also in Archer: Crusade, 172-173.
1191. (Oct. 1.) Letter of Richard I. from Joppa to Abbot of Clairvaux.
Roger de Hoveden, II, 221-224.
Also in Archer: Crusade, 173-175.
1191. (About Oct. 17.) Letter of Richard I. to Saladin.
Archer: Crusade, 186-187.
1191. Letter of Richard I. to Walter, Archbishop of Rouen.
Roger of Wendover, II, 108-109.
1201. Letter of Master of the Hospital at Jerusalem to the Prior and his Brethren throughout England.
Roger de Hoveden, II, 542-545.
1220. Letter of Peter de Montacute, Master of the Temple, to A. Martel, Preceptor in England.
Roger of Wendover, II, 436-439.
This letter is wrongly placed under 1222; see Röhricht, Regesta, 936.
1221. Letter of Peter de Montacute to the Bishop of Elimenum.
Roger of Wendover, II, 433-435.
1222. Letter of P. de Albeney to the Earl of Chester and Lincoln.
Ibid., II, 435-436.
1227. Letter of Gerald, Patriarch of Jerusalem, and Others, to all Christians.
Ibid., II, 490-492.
1237. Letter of Philip, Prior of the Brotherhood of Preachers, to Pope Gregory IX.
Matthew Paris (Bohn Library), I, 56-58.
1240. Letter of Hermann of Perigord, Master of the Knights of the Temple, to Master Robert Sanford, Preceptor of the House of the said Knights in England.
Ibid., I, 303.
1244. Letter of Same to Same.
Ibid., I, 482-484.
1244. Letter of Brother G. of Newcastle to M. de Merlaye.
Ibid., I, 497-500.
1244. Letter of Robert, Patriarch of Jerusalem, to all Christians.
Ibid., I, 522-528.
1249. Letter of Robert, Count of Arras [d'Artois] to Blanche, Queen of France.
Ibid., III, 409-411.
Also translated in Michaud, III, 456-458.
1249. Letter of William de Sonnac, Master of the Soldiery of the Temple, to Master Robert Sanford.
Matthew Paris, III, 417-418.

1250. Letter to Earl Richard.
Matthew Paris, II, 366-368.
1250. Letter of John, his Chancellor, to Richard, Earl of Cornwall.
Ibid., II, 383-386.
1250. (August.) Letter of St. Louis to his Subjects.
Michaud, III, 458-464.
1252. (May 2.) Letter of Joseph of Cancy, Treasurer of the House of the Hospital of Jerusalem, at Acre, to Walter of St. Martin's.
Matthew Paris, III, 420-422.
1252. Letter of William of Orleans to Richard, Bishop of Chichester.
Ibid., II, 504.
1281. Letter from Sir Joseph de Cancy, Knight of the Hospital of St. John of Jerusalem, to King Edward I.
Published by the Palestine Pilgrims' Text Society, London, 1888.

The editor does not venture to hope that this list is complete. But even an incomplete list may be of use to teachers. Some short, unimportant letters have been omitted. In the "Letters of Saint Bernard of Clairvaux," published in the Catholic Standard Library, by Hodges, London, there are several letters relative to the Crusades (especially numbers 175 and 363) which are useful. In "Godeffroy of Bologne; or, The Siege and Conquest of Jerusalem, by William, Archbishop of Tyre, translated from the French by William Caxton," edited by Mrs. Mary Noyes Colvin, and published by the Early English Text Society, London, 1893, there are several letters, especially on pages 76 and 86.

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